THE OBSERVER.

NEW-YORK:

SUNDAY MORNING, JULY 23, 1809.

THE LAY-PREACHER.

Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, That it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. JESUS.

Merchants and Money-lenders,

Do you really believe that Jesus Christ declared the will of God when he spoke the words which are recorded in Matt. xix, 24? "O yes, to be sure, to be sure he did." How then do you expect to enter the kingdom of heaven, for you are rich, immensely rich? "But my good sir," answers the pliable divine, "you have mistaken, most grossly mistaken the meaning of the text, this is spoken in a spiritual sense, and is meant to be applied to the proud in spirit only." Another answers, "that as a man is stript of all his riches when he dies, it cannot then be said he is rich." A third says, "one of the gates of Jerusalem was called the Needle's Eye, from the narrowness of the passage;" but this cannot have been the case, otherwise Jesus would have said *the* Needle's Eye, instead of a needle's eye. It is evident that neither Jesus nor any of his apostles ever thought of these quibbles. How then dare you thus prevaricate with the solemn truths of the Almighty, who is at this moment viewing the inmost recesses of your souls, and classing you amongst the hypocrites and liars.

The words of the text were occasioned by a young man of excellent moral character, who wished to know the terms on which he could be admitted a disciple of Christ. "Keep the commandments," said Christ, which he then enumerated. "These, said the young man, I have kept from my youth up." St. Mark says, in chap. x, 21, that Jesus looked on him and loved him. "One thing thou lackest, said Jesus, sell what thou hast, give to the poor, and follow me." This was probing his favourite vice, Avarice:---he did, as you 'd have done, went away sorrowful. What think you of this, ye merchants, money-lenders, and lawyers, an amiable young man, whom Christ loved, is refused admittance because he loved money more than the gospel truths? You will have the same chance to enter heaven which

a camel has to pass through the eye of a needle, but no more. This, to be sure is possible with God; but is it probable?

Jesus certainly considered riches as the greatest bane to man's happiness, or else he would not have been at so great pains to point out the evil in so striking a manner:---Do read the parable of Lazarus and the rich man. The rich man is ordered to be punished for no other crime than faring sumptuously every day, whilst the poor man begged in vain at his gate. You may as well deny the whole of scripture as this clear truth, that the accumulation of riches is a crime which God will punish. "Wo unto you, ye rich," is the language of him who is to judge the world.

The supreme Governor of the universe has commanded his ministers to point out to man, great RICHES as the cause of indolence, pride, avarice, and oppression; but this does not altogether suit their notions of justice; they have therefore contrived to spiritualize this part of God's law, so that a man may now serve both God and Mammon; which Christ said could not be done. His terms of salvation did not suit the rich and worldly-minded, and they refused them. But most of his modern ministers are much more polite, they have thrown wide open the gates of heaven, and are not very nice about the wedding garment, of which Christ speaks so much. Indeed instead of that old difficult narrow way of "keeping the commandments," which he laid out; they have found a much more convenient road called *Faith*;---quite a near cut.

Great RICHES are not only the source of most of the vices of the wealthy, but are also the principal cause of the crimes of the poor. It is a truth now generally allowed, that Mediocrity is the happiest state for man; and so thought the wise Agur, when he prayed that God would give him neither poverty nor riches. Now in proportion as great riches accumulate in the hands of the *few*, the *many* become poorer; as the one class rises the other falls, like the two arms of a scale-beam. Theft and Robbery, Ignorance and Superstition, Disease and Pain, have taken up their abode with extreme Poverty; whilst Virtue and Wisdom, Health and Happiness, have fixed their permanent dwelling with Mediocrity.

It is astonishing how men can amuse their fancies with such a paradox as this, that a rich voluptuary may be humble and poor in spirit; as for my part I would as soon look for a chaste soul in a common prostitute, or an honest heart in a pettifogging lawyer, as I would look for that meek and humble spirit, which Christ requires, in your close-fisted money-making fellows.

If you want to be saved, you must "keep the commandments;" there is no other way. If you do not comply with *all* the conditions which Christ has laid down, give up all pretentions to the name of Christian, and turn pawn-broker, insure lottery tickets, or turn any thing else to make money.

On that dreadful day, when Heaven's leger will be balanced, how do you suppose your account will stand with God? The Dr's. side will be found filled up with items of avarice, extortions, and lies; whilst the Cr. side will be blank.---Bankruptcy, with nothing to pay, will stare you in the face. No security provided. "Depart from me, ye workers of iniquity," is the awful sentence.

(To be continued.)

VICES AND VIRTUES OF THE GREAT.

--- Your examples, in honouring vice, render virtue contemptible: the Christian life becomes so ridiculous, that those who profess it are almost ashamed of it before you ; the exterior of piety has an ungracious and aukward appearance, which is concealed in your presence, as if it were a bent which dishonours the mind. How many souls, touched by God, only resist his grace and his spirit through the dread of forfeiting with you that degree of confidence which a long society in pleasures hath given to them ! How many souls, disgusted with the world, yet who have not the courage to declare themselves and return to God, lest they expose themselves to your senseless derisions ; still continue to copy your manners, upon which they have been fully undeceived by grace, and, through an unrighteous complaisance and respect for your rank, take a thousand steps from which their new faith and likewise their inclination are equally distant !

I speak not of the prejudices which you perpetuate in the world against virtue ; of those lamentable discourses against the godly which your authority confirms ; which pass from you to the people, and keep up, in all stations, those ancient prepossessions against piety, and those continual derisions of the righteous, which deprive virtue of all its dignity, and hardens sinners in vice.

And from thence, my brethren, how many righteous seduced ! How many weak led astray ! How many wavering souls retained in sin ! How many impious and libertine souls strengthened ! What an obstacle do you become to the fruit of our ministry ! How many hearts, already prepared, oppose, to the force of the truth which we announce only the long engagements which bind them to your manners and to your pleasures, and find within themselves only you who serve as a wall and a buckler against grace ! My God ! what a scourge for the age, what a misfortune for the people, is a grandee according to the world who lives not in the fear of thee, who knows thee not, and who acts in contempt of thy laws and eternal ordinances ! It is a present which thou sendest to men in thy wrath, and the most dreadful mark of thine indignation upon the cities and upon the kingdoms.

Yes, my brethren, behold what you are when you belong not to God. Such is the first character of your faults, the scandal. Your lot decides in general that of the people : the excesses of the lower ranks are always the consequence of your excesses ; and the trangressions of Jacob, said the prophet, that is to say, of the people and of the tribes came only from Samaria, the seat of the great and of the mighty.

But, even granting that no new degree of enormity should be specially attached to the great by the scandal inseparable from their sins, ingratitude, which forms the second character of them, would be amply sufficient to attract upon their heads, that neglect of God by which his bowels are ever shut to compassion and clemency.

I say ingratitude : for God hath preferred you to so many unfortunate fellow-creatures who languish in obscurity and in want ; he hath exalted you, and hath caused you to be born amid splendour and abundance ; he hath chosen you above all the people to load you with benefits ; in you alone he hath assembled riches, honours, titles, distinctions, and all the advantages of the earth ; it would seem that his providence watches only for you, while so many unfortunate millions eat the bread of tribulation and of sorrow ; the earth seems to be produced for you alone ; the sun to rise and go down solely for you ; even the rest of men seem born only for you, and to contribute to your grandeur and purposes ; it would appear that the Lord is occupied

solely with you, while he neglecteth so many obscure souls whose days are days of sorrow and want, and for whom it would seem that there is no God upon the earth ; yet, nevertheless, you turn against God all that you have received from his hands ; your abundance serves for the indulgence of your passions ; your exaltation facilitates your criminal pleasures, and his blessings become your crimes.

Yes, my brethren, while thousands of unfortunate fellow creatures, upon whom his hand is so heavy ; while an obscure populace, for whom life has nothing but hardships and toil, invoke and bless him, raise up their hands to him in the simplicity of their heart, regard him as their father, and give him every mark of an unaffected piety, and of a sincere religion : you, whom he loads with his benefits ; you for whom the entire world seems to be made, you acknowledge him not ; you deign not to lift up your eyes to him : you never bestow even a moment's reflection whether there be or be not a God above you, who interferes in all the things of the earth ; in place of thanksgivings you return him iusults, and religion is only for the people.

Alas ! you think it so mean and so ungenerous when those, whose advancement was your work, neglect you, deny their obligations, and even employ that credit, which they owe solely to you, in thwarting and in ruining you. But, my brethren, they only act by you as you do towards your God. Is not your exhaltation his work ? Is it not his hand alone which hath separated your ancestors from the crowd, and hath placed them at the head of the people ? Is it not through his providence alone that you are born of an illustrious blood, and that you enjoy from your birth, what a whole life of care and of toil could never have offered you reason to expect ? What had you in his eyes more than so many unfortunate fellow-creatures whom he leaveth in want ? Ah ! if he had paid regard only to the natural qualities of the soul, to probity, honesty, modesty, innocence ; how many obscure souls, born with all these virtues, might have been preferred, and would now have been occupying your place ? If he had consulted only the use which you were one day to make of his benefits ; how many unfortunate souls, had they been placed in your situation, would have been an example to the people, the protectors of virtue, and in their abundance would have glorified God, they who even in their indigence invoke and bless him ; while you, on the contrary, are the cause of his name being blasphemed, and your example becomes a seduction for his people ?

He chooseth you, however, and rejecteth them ; he humbleth them and exalteth yon ; for them he is an hard and severe master, and for you a liberal and bountiful father. What more could he have done to engage you to serve and to be faithful to him ? What more powerful attraction, or more likely to secure the homages of your hearts than benefits ? " Thine, O Lord," said David, at the height of all his prosperity, " is the greatness, and the power, and the glory : both riches and honour come from thee ; and in thine hand it is to make great, and to give strength unto all. It is just then, O my God, to glorify thee in thy gifts ; to measure what I owe thee upon what thou hast done for me, and to render mine exaltation, my greatness, and all that I am subservient to my glory."

Yet, nevertheless, my brethren, the more he hath done for you, the more do you raise yourself up against him. It is the rich and the powerful who live without other God in this world, than their iniquitous pleasures. It is you alone who dispute the slightest homages to him ; who believe yourselves to be dispensed from whatever is irksome or severe in his law ; who fancy yourselves born for the sole

purpose of enjoying yourselves, of applying his benefits to the gratification of your passions, and who remit to the common people the care of serving him, of returning him thanks, and of religiously observing the ordinances of his holy law. *Massillon.*

(To be continued.)

BOTANY-BAY ECLOGUE.

JOHN, SAMUEL, & RICHARD.

Time, Evening.

JOHN. 'Tis a calm pleasant evening, the light fades away,
And the sun going down has done watch for the day.
To my mind we live wonderous well when transported,
It is but to work, and we must be supported.
Fill the cann, Dick! success here to Botany-Bay!

RICH. Success if you will!---but God send me away.

JOHN. Ah! you lubberly landsmen don't know when you're well;
Hadst thou known half the hardships of which I can tell!
The sailor has no place of safety in store---
From the tempest at sea, to the press-gang on shore!
When Roguery rules all the rest of the earth,
God be thanked, in this corner I have got a good birth.

SAM. Talk of hardships! what these are the sailor don't know!
'Tis the soldier, my friend, that's acquainted with wo,
Long journeys, short halting, hard work, and small pay,
To be popt at, like pigeons, for sixpence a day!---
Thank God! I'm safe quartered at Botany-Bay.

JOHN. Ah! you know but little! I'll wager a pot
I have suffer'd more evils than fell to your lot.
Come, we'll have it all fairly and properly tried,
Tell story for story, and Dick shall decide.

SAM. Done.

JOHN. Done. 'Tis a wager and I shall be winner;
Thou wilt go without grog, Sam, to-morrow at dinner.

SAM. I was trapp'd by the serjeant's palavering pretences,
He listed me when I was out of my senses.
So I took leave to-day of all care and all sorrow
And was drill'd to repentance and reason to-morrow.

JOHN. I would be a sailor and plough the wide ocean,
Was soon sick and sad with the billows' commotion.
So the captain he sent me aloft on the mast,
And curs'd me, and bid me cry there---and hold fast!

SAM. After marching all day, faint and hungry, and sore,
I have lain down at night on the swamps of the moor,
Unshelter'd, and forc'd by fatigue to remain,
All chill'd by the wind and benumb'd by the rain.

JOHN. I have rode out the storm when the billows beat high,
And the red gleaming lightnings flash'd through the sky;
When the tempest of night the black sea overcast,
Wet and weary I labour'd, yet sung to the blast.

SAM. I have march'd, trumpets sounding---drums beating---flags flying,
Where the music of war drown'd the shrieks of the dying.
When the shots whizz'd around me, all dangers defied,
Push'd on when my comrades fell dead at my side,

Drove the foe from the mouth of the cannon away,
Fought, conquer'd, and bled, all for sixpence a day.

JOHN. And I too, friend Samuel, have heard the shots rattle,
But we seamen rejoice in the play of the battle;
Tho' the chain and the grape shot roll splintering around,
With the blood of our messmates tho' slippery the ground,
The fiercer the fight, still the fiercer we grow,
We heed not our loss, so we conquer the foe;
And the hard battle won, if the prize be not sunk,
The captain gets rich, and the sailors get drunk.

SAM. God help the poor soldier when backward he goes!
In disgraceful retreat, thro' a country of foes!
No respite from danger by day or by night,
He is still forc'd to fly, still overtaken to fight;
Every step that he takes he must battle his way,
He must force his hard meal from the peasant away;
No rest---and no hope, from all succour afar,
God forgive the poor soldier for going to war!

JOHN. But what are these dangers to those I have past
When the dark billows roar'd to the roar of the blast?
When we work'd at the pumps, worn with labour and weak,
And with dread still beheld the increase of the leak;
Sometimes as we rose on the wave could our sight
From the rocks on the shore catch the light-house's light;
In vain to the beach to assist us they press,
We fire faster and faster our guns of distress;
Still with rage unabating the wind and waves roar---
How the giddy wreck reels, as the billows burst o'er---
Leap---leap, for she yawns---for she sinks in the wave---
Call on God to preserve---for God only can save!

SAM. There's an end of all troubles however at last!
And when I in the waggon of wounded was cast,
When my wounds with the chilly night-wind smarted sore,
And I thought of the friends I should never see more,
No hand to relieve---scarce a morsel of bread---
Sick at heart, I have envied the peace of the dead!
Left to rot in a jail, till by treaty set free,
Old England's white cliffs with what joy did I see!
I had gain'd enough glory, some wounds, but no good,
And was turn'd on the public to shift how I could.
When I think what I have suffer'd and where I am now,
I curse him who snar'd me away from my plough.

JOHN. When I was discharg'd I went home to my wife,
There in comfort to spend all the rest of my life.
My wife was industrious, we earn'd what we spent,
And tho' little we had, were with little content;
And whenever I listen'd and heard the wind roar,
I bless'd God for my little snug cabin on shore.
At midnight they seiz'd me, they dragg'd me away,
They wounded me sore when I would not obey;
And because for my country I'd ventur'd my life,
I was dragg'd like a thief from my home and my wife.
Then the fair wind of Fortune chopp'd round in my face,
And want at length drove me to guilt and disgrace---
But all's for the best:---on the world's wide sea cast,
I am haven'd in peace in this corner at last.

SAM. Come, Dick, we have done---and for judgment we call.
RICH. And in faith I can give ye no judgment at all.
I've been listening to all the hard labours you've past,
And think in plain truth, you're two blockheads at last.
My lads, where the deuce was the wit which God gave ye
When you sold yourselves first to the army or navy?
By land and by sea hunting dangers to roam,
When you might have been hang'd so much easier at home.
But you are now snug and settled, and safe from foul weather,
So drink up your grog and be merry together. *Southey.*

RECORD OF THE PAST WEEK.

The brig Nancy, arrived here from Bristol, brings new British Orders in Council, dated May 24, by which they formally renounce Mr. Erskine's agreement with our government, with regard to our neutral trade, as an unauthorised act. They also declare the Orders in Council of April 26 in full force after July 20. Vessels however, sailing after that date, ignorant of these new orders, and sailing under the faith of Erskine's agreement, will not be molested.

Mr. Erskine has been recalled, and the notorious Mr. Jackson appointed in his place. He was to sail from England about the 1st June. Mr. J. is said to be a true disciple of the *Canine* school, and is well learned in the *expedient* morality. For an account of this new doctrine, we refer our readers to the History of Copenhagen, where this same philanthrophist was sent to teach it.

Mr. ADAMS, we learn, will sail in the course of two or three weeks, on his mission to Russia.

Instructions have been sent to the collectors, from the treasury department to allow the admission of ships of war of G. Britain and France, as well as all other nations, without restriction.

The French army made itself master of Vienna on the 12th of May. The above is confirmed by the following letters.

Paris, May 19. "The Moniteur of this day states as follows: yesterday evening Col. Guehenen aid-de-camp to the Duke of Montebello, arrived at the arch-chancellor's palace, with dispatches from the Emperor, with accounts that the French army entered Vienna on the 12th, when the following proclamation was issued;

"Soldiers! A month ago the enemy passed the Inn.---On the same day, and at the same hour, we have entered Vienna.

"Their nation, their general insurrection, their bulwarks, which have been raised by the power of the Princes of the house of Lorraine, have not been able to withstand your presence. The Princes of that house have abandoned their capital, not as warriors of honour, but as egotists who are pursued by their self reproaches. Flying from Vienna, their adieu to the inhabitants has been fire and murder. Like Medea, they have destroyed their own children.

"The people of Vienna shall be the object of your regard. I take the inhabitants of this town under my particular protection; but any disturbances or irregularities I shall exemplarily punish.

"Soldiers, behave well to the people of the country. Let us take no pride in our successes; let us only regard them as a proof of Divine justice, which punishes ingratitude and the want of faith.

NAPOLEON."

It is said the Austrians before they left Vienna were guilty of some horrible excesses.

On the 11th the emperor Napoleon was at Schonbron, a pleasure-house of the emperor of Austria near Vienna. It is said the grand French army is in two divisions, one of which proceeds to Hungary, & the other to Moravia and Bohemia ; while the archduke Charles is retreating to cover those countries. The emperor has set at liberty, a great number of Hungarians who were made prisoners.

On the 25th of April the Russians were to be in motion to attack Gallicia.

MILAN, *May* 18.

A part of the army commanded by prince Eugene is already on the Tagliamento. The enemy flies with great rapidity.

ROTTERDAM, *May* 25.

The official Journal contains an account from Milan, dated May 11, which states in substance that according to all reports the Austrians on the 12th of May sustained a loss of full 12,000 in killed, wounded, and prisoners, and that the French in following up their advantages were already at Udina. At the same time the blockade of Carmanova was raised. On the 12th the French head quarters were at St Daniel.

HAMBURG *May* 10.

A formal declaration of war by the Russian court agaist Austria, has just been published

Every description of French property in Cuba has been confiscated by the Spanish Patriots,

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FAMILY BIBLE.

The public are respectfully informed, that the hot-pressed Family Bible, published by Elliot and Eastburn, is now finished, and ready for sale at this office; at T. and J. Swords, Pearl-street; and at P. A. Mesier's, Old-slip. This edition contains the Critical and Historical Notes given in Baskerville's famous edition:---the Notes on the New Testament are revised and corrected by the Rev. J. Crose, of New Brunswick, New Jersey. In them the reader will find many expressions made clear which time had obscured; and many historical facts elucidated, which are not to be found in any other edition. The price is 10 dollars; bound in calf.

MARRIED,

At Huntington, L. I. by the rev. Mr. Schenck George W. Strong, Esq. of this city, to Miss Angelina Lloyd, daughter of the late John Lloyd, Esq of Lloyd's Neck.

To subscribers.---We have had numerous complaints respecting the delivery of this paper. We can assure our readers, that the paper has always been regularly printed; but owing to the bad conduct of the carriers, many of our subscribers have been neglected: however we trust the evil is now remedied; and those who have not been regularly supplied will please to inform us, so that the deficiency may be made up.

BILL OF MORTALITY,

from the 8th to the 15th July.

	Years.		Years
William Tanner	72	Mrs. Mead	27
Frances Conny	15	Mary Bloomer	15
Mary Seager	68	Mr. Hamilton's ch.	7
Mr. Hassay's ch.	2	Jannet Bessot	37
Jane Ghigleoty	25	Mary Rice	17
Deborah Millar	70	Priscilla Carter	28
Samuel Stead	27	John Clarkson, 4 mo.	
Melissa F Whitley	3mo.	Rachel Thomas	25
Mary Fields	50	Eliz. Chambers	2 mo.
Ralph Nicholson	80	Mary Pullis	2 weeks.
Peter Van Kleek	45	Maria Van Zant	23
Theresa Law	28	Tho. Hannawin	50
Catharine Ellis	46	Sebas. Carpenter	30
Jane Eliza Griffin	8	SchuylerLivinston	37
Hannah Fowler	22	Fredric Mooney	4
James Quarny.	19		

Printed and published by W. Elliot, corner of Wall and William-streets.